

1-11-1999

The Semi (01-11-1999)

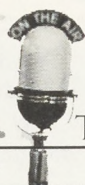
Fuller Theological Seminary

Follow this and additional works at: <https://digitalcommons.fuller.edu/fts-semi-5>

Recommended Citation

Fuller Theological Seminary, "The Semi (01-11-1999)" (1999). *The SEMI (1991-2000)*. 262.
<https://digitalcommons.fuller.edu/fts-semi-5/262>

This Periodical is brought to you for free and open access by the Fuller Seminary Publications at Digital Commons @ Fuller. It has been accepted for inclusion in The SEMI (1991-2000) by an authorized administrator of Digital Commons @ Fuller. For more information, please contact archives@fuller.edu.



Winter Arrivals

You may have wondered why classes did not start until Tuesday. Why did we have to skip Monday? The reason was so that the new students who are arriving for Winter



Quarter could be welcomed and introduced to Fuller. The SEMI was on hand talking to the new students—about 47 of them showed up for the new student orientation events. We were curious, why did they choose to come here in winter instead of the fall?

SWM students were prominent among the crowd. Two examples of this are Alice Lin and Jennifer Ponder (pictured above). Jennifer returned from missionary work in Peru in late September, and came to Fuller as quickly as she could get here. Alice is in a similar situation—she left the mission organization she was with, and the timing of this made winter the right quarter to come. The situation was the same for many students who came in winter. Prior commitments had made fall enrollment impossible, and since they wanted to come to Fuller as quickly as possible, winter was the best time to come.

The School of Psychology does not admit students in the winter, but there were many new students for the School of Theology at orientation. Marion Sheete has come to Fuller as an SOT student. For her, coming in winter was not a preference, but a result of recent circumstances. She came to get a biblical base for pastoral work and maybe also preparation for some short term mission work. She affirmed what many students felt, in winter as well as fall, that she had a sense of God's calling in her life to pursue ministry. Winter just happened to be the time they came. (We won't be cynical and think they came just to get out of all that awful weather everywhere else.)



A Clarion Call

**By Keris Myrick,
Director of Programs,
SOP**

It's nice to know that Fuller Seminary is still concerned about the issues of diversity on our campus. It's nice to know that the administration has empowered our students through research grants to study Fuller's diversity. It's both powerful and affirming that the students from all schools (SOP, SOT, SWM) care so much about Fuller that they have not only



been involved in ongoing discussions, but also have beseeched Fuller's administration to be accountable for diversifying Fuller.

All of this is nice to know. But I think it's time for more than "nice to know" and discussions surrounding the issues of diversity. I think there is no more time for forums, discussions, or diversity training. At Dr. Mouw's Town Hall meeting prior to the Diversity Forum, someone asked about Fuller developing a recycling program. Dr. Mouw responded "We will do that." That is the same type of action oriented response Fuller needs from its President and administration with regards to the issue of diversity.

It was not nice to hear at the end of the presentations and discussion President Mouw state that what he heard was "we need more communication and community." To be sure, there will always be a need for more communication and continued building of community here at Fuller. However, communication is only a small bit of the key needed to unlock the door of any diversity initiative. What is needed now is a "we will do that" mentality in order for the status quo to be not only challenged but changed.

How can Fuller, as an institution, adopt a "we will do that" attitude? By responding to the issues of diversity with solutions rather than rhetoric. Dr. Mouw's statement regarding the small pool of African-American Ph.D's in theology, though sincerely delivered, was defensive and inadequate. Yes, there is a small pool of theological scholars of color, but is that acceptable? The "we will do that" response could have addressed Fuller's desire to increase the pool of theological scholars of color and female theological scholars with the creation of shared fellowships with a sister institution. This sort of "grow your own" strategy (or articulation agreement) is not uncommon among other universities. Why has Fuller not invested in such an opportunity?

So, I ask myself, what is it that we will do, what is the operative "that"? It's almost like asking oneself what is the meaning of life. The questions and the issue are so large that we wonder if there is really anything which can be done? Optimist that I am, I think the answer is yes. The aforementioned strategy is only one

continued on page 6

\$\$ Financial Aid \$\$

This is Agent Jueles from the substation Finaidia reporting to the citizens of Seminary. I hope that all was joyous on our time spent apart. I hope that the All Mighty Maker of us all has blessed every individual here at Fuller. I pray that we may all collectively work toward His goals for our lives and for the life of His body. Blessings to all wonderful citizens. This is Agent Jueles signing off.

Applications for 1999-2000 (Summer 1999—Spring 2000 quarters) are now available in the Financial Aid Office. Students must re-apply for financial aid each year. The application deadline for returning students is March 5, 1999.

SUPER STUDENT SAVINGS!

Students can receive up to \$1000.00 in tax credit for qualified tuition and related expenses used to improve their job skills on their 1998 federal income tax return through the Lifelong Learning Tax Credit. Tax credits are subtracted from any income tax owed, so if you owe \$1000 in taxes and have a \$200.00 tax credit, you would only pay \$800.00—a savings of \$200.00! There are some income limitations and the credit is good only on tuition and related expenses paid after July 1, 1998. For more information, consult your tax adviser or visit the IRS web site: <http://www.irs.ustreas.gov/prod/hot/not97-602.html>

THE SANDY FORD FUND

This scholarship is for students whose ministry will focus specifically on careers in evangelism and missions. Other worthwhile ministries such as teaching or counseling do not qualify for this scholarship unless there is a direct relationship to evangelism. There are four categories of scholarships: Missions, Evangelism, International Students and Special Projects. Generally, three or four Fuller students are chosen to receive a scholarship each year. Applications are available in the Financial Aid office.

Deadline: January 25, 1999

COLLEGE WOMEN'S CLUB

This scholarship is awarded to women who reflect the diversity of backgrounds, interests, and varied fields of study exemplified by its membership for the 1999-2000 academic year. Applications are available in the Substation. The application is detailed, so

please come get one and fill it out before the last minute.

Deadline: January 22, 1999

EPISCOPAL DIVINITY SCHOOL JONATHAN DANIELS MEMORIAL FELLOWSHIPS

These fellowships are only for special projects outside the regular school curriculum. The project must be completed before graduation. If you are interested in applying for summer of 1999 or 1999-2000. Application forms are available at Substation Finaidia. If you need further information regarding the fellowship please call (617) 868-3450

Deadline: February 16, 1999

THE CHARLES SHELBY ROOKS FELLOWSHIP

This scholarship was created to support the seminary education for racial and ethnic individuals who are committed to serving the United Church of Christ. For information and applications please write to: Charles Shelby Rooks Fellowship, Division of Education and Publication, United Church Board for Homeland Ministries, 700 Prospect Avenue, East, Cleveland, OH 44115-1100, (216) 736-3786

Deadline: March 1, 1999.

THE LYDIA SCHOLARSHIP

This scholarship is for women who have experienced God's call to become ordained pastors in the PC (USA) and who have a vision of spiritual renewal within the denomination. Applications are available at Substation Finaidia.

Deadline: April 1, 1999

The Red Cross will have a blood drive Jan. 20. Everyone who donates blood will get a T-shirt. For more information, see ASC bulletin board.

the SEMI

Director OSS: Ruth Vuong
Managing Editor: Carmen Valdés

Editor: Martyn Smith
Production Editor: James S. Kim

The SEMI is published weekly as a service to the Fuller community by the Office of Student Services, Fuller Theological Seminary, Pasadena, California 91182. For more information, contact the SEMI office at (626) 584-5430.

Articles and commentaries do not necessarily reflect the views of the Fuller administration or the SEMI. Final editorial responsibility rests with the Director of Student Services.

The Mission of the SEMI: Staffed by students and sponsored by the Office of Student Services, the SEMI serves as a connecting point for the entire Fuller community. It is a forum and a voice for issues, information, and events of interest to the community.

Announcement Information: Notices may be submitted to the Editor (Kreysler Hall, 2nd Floor) by noon (12 p.m.) on Tuesday, ten days prior to the date of publication. No late notices can be accepted.

In-house users will be charged for notices from their departments which exceed 50 words in length or which run longer than two weeks.

Advertisement Information: Notices from individuals or churches for events not directly sponsored by a Fuller office or organization will be printed in the "Ads" section and charged per word.

ALL SEMINARY CHAPEL

Come and join us this Wednesday, **January 13**, in the First Congregational Church at 10 a.m. as we hear a message from **Dr. Alexis Abernethy**, Professor in School of Psychology.

❖ ❖ ❖

The **Thursday Chapel** meets in Travis Auditorium at 10 a.m. **Bishop Noel Jones**, from Second Baptist Church in Los Angeles, will speak. There will also be a time of praise and worship led by the Chapel Worship Team.

In Search of Heart Repentance

In issue nine of the fall quarter the SEMI ran an article by Max Roth lamenting the callous actions of so-called Christians at the funeral of the murdered gay student, Matthew Shepard. Along with this article was a short statement by R. Scott Engmann, Co-Chair of the Peace and Justice Concerns Committee, admitting his own complicity in the hatred that led to the tragedy of Shepard's murder. Engmann was echoing the sentiments of a statement posted on the board of declaration by Ruth Vuong and Elias Gonzalez. The SEMI is not always able to print responses to articles, but in this case we wanted to acknowledge the divisions on campus over this issue. I would comment that the division is not so much over the basic issues: Max Roth called homosexuality a sin, and Victor Kostov acknowledges here that the actions of the protesters at the funeral of Matthew Shepard was very wrong. The real division is in how understanding Christians should be to those who are gay. We are running the following article because we feel that Victor speaks for a large number of people on campus, and we hope that people all along the spectrum will reflect on where they stand and how they should act toward those who live an alternative lifestyle. The SEMI welcomes further thoughtful reflection on this issue.

By Victor Kostov, SWM Student

In the November 23-27 issue the SEMI published the opinions of Max Roth and Scott Engmann on the vicious murder of a young homosexual in Montana. Theirs was a voice of anger and a voice of guilt. A week or two earlier a statement had been posted on the board of declaration calling the Fuller community to search our hearts and repent if we felt that we were somewhat guilty for the tragedy in Montana.

These voices were yet another indication of the inability of the Christian community to sort out the real issues when homosexuality bangs on church doors with such persistence. Engmann states: "I wish I could say that I feel absolved from the kind of brutality that pierced the side of a human being—a young gay man—even unto death." He says this although there is no indication that he himself was related to the crime. The fact that his feelings of guilt had to be made public indicates that he wants others to feel guilty as well, otherwise he would have dealt with the issue in private. The words used to describe the gay man's unfortunate death alludes to the piercing of Jesus on the cross. I find this language cynical and blasphemous. Shepard's suffering was no redeeming sacrifice but a sad ending of a life in dire need of Jesus' atoning death and forgiving love.

While the authors I refer to have the freedom to feel guilty for this evil, I do not want to be included in that number, neither do I agree that the church should be held responsible for sins it never committed. Were the two perpetrators youth pastors? Or maybe

they were the worship leaders of a travelling evangelistic team? Or maybe just a couple of

missionaries overseas back on furlough who decided to express their theological view of homosexuality as sin by killing someone? If these questions are so preposterous why then are not the answers and the pleas of those who cry out "we are all guilty, we are all guilty" seen as unnecessary accusations?

The guilt of the church is that it has become so lax and lukewarm in its moral convictions that tolerance is on its way to replacing love completely. Tolerance seeks to provide everybody a license for the full satisfaction of their selfishness. Love warns that choices matter and that there is only one way to be a better person—to deny one's right to sin and to embrace the right to love in Christ Jesus. The message of tolerance secures acceptance while the message of love challenges the very core of our comfort. The invitation to search my heart for any residue of guilt causes me to be a part of the hopelessness and ignorance of the secular dogma in this particular tragedy and that of homosexuality in general.

Roth is right to be horrified at the malicious demonstration of church-goers at the funeral of the victim. But these people's rashness, stupidity, and callousness of heart is to



be condemned just as much as the position of those Christians who in this issue side with the "accuser of the brethren." A church that is self-bashing, quick to flagellate itself to please its attackers, and that seeks repentance for sins it never committed, lacks judgment and is worthy of pity. In fact it lacks true compassion and a grasp of the tragedy of the situation in Montana. A call to repent from something one is not responsible for is false humility and false repentance because it seeks not forgiveness but approval.

Continued on page 6

MONDAY MEETINGS

The following groups will be meeting on Monday mornings from 10 to 10:50 a.m., with exceptions as noted.

Denominational Groups

This time is set aside to worship, for support, to network, and to connect with denominational issues.

American Baptist
Psych. Bldg. 116

Assemblies of God
Preaching Arts Building

Charismatic Episcopal
Thursdays, 12-12:50 p.m.
Library Chapel

Evangelical Covenant
CFD Learning Center
465 Ford Place

Messianic Jews
Glasser Hall 101

Presbyterian Church (U.S.A.)
Payton 303

Reformed Church in America/ CRC
Psych. Bldg. 120

Roman Catholic
Library Chapel, 10:15 a.m.

United Methodist
Psych. Bldg. 130

Vineyard (Non-Denominational/ Charismatic)
Travis Auditorium

If your denomination is not meeting at this time and you are interested in starting a group, please come by the Denominational Relations Office on the first floor of Carnell Hall or call (626) 584-5387.

Daring to Ask God to Heal

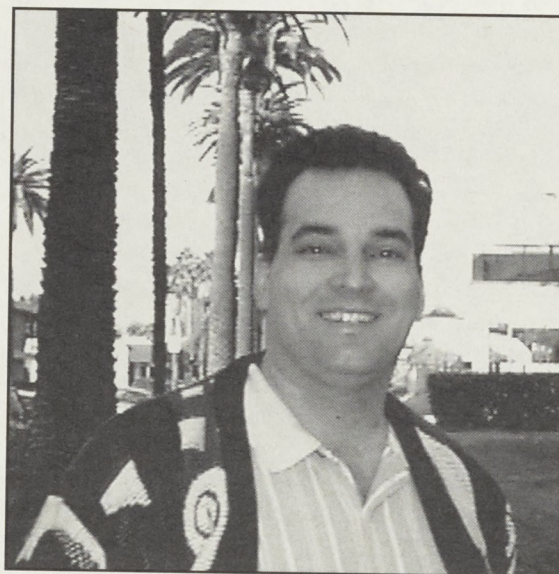
by Ron Mariani, SOT Student

In regards to the subject of healing within the church today, I see three broad perspectives. Generally Christians either believe God heals today or that he does not. "Yes, God heals," is one perspective. "No, God does not heal today," is the second group's view on the subject. While the third group is a combination of the first two. The third group professes that God heals, but they do not act in a manner commensurate with their confession. In a conversation about doctrine they will affirm God's power, love, and willingness to heal, but they will never actually pray to God for another's healing.

Now it is an easy task to disparage a group of believers who do not act according to their professed beliefs. But this is intended to be constructive—by exposing what may be lacking among a group of believers there opens up a means of correction and blessing. My goal is not only to build a case for healing—as sure as the Gospel itself—but to also diffuse some objections, pitfalls, and bad attitudes which keep healing from being evidenced in daily life.

For many believers the central point of the gospel message is the crucifixion of Jesus Christ. His sacrifice procured our forgiveness. Other believers define good news in terms of the new birth by the Spirit of God. Pentecost is the beginning point of a future hope. Still others look forward to Christ's second coming—a future hope realized and every tear wiped away. And each one is right in their beliefs. Contention among believers arises when one point of the gospel is exalted above, even to the exclusion of, an equally true point. Often such adherence to a particular truth comes from an astonished individual who marvels at and fights to protect the true aspect of the gospel which has delivered them from a certain oppression. We tend to cling to our own little light.

Which deserves more emphasis: the cross, the resurrection, or the second coming? The gospel is not one event, rather it is the entire life of Jesus Christ and what God has achieved through the life and death of his Son. Jesus Christ was born of a virgin, lived a blameless life before God, was pierced for our iniquity, raised to life that we



All of this is to say that if the gospel we preach does not include the declaration that Jesus heals along with that of his salvation and forgiveness, then we have failed to honor all Jesus endured for our benefit.

might live also, and when he is finally and fully revealed we shall be like him. His entire life is our message of hope, and thus to neglect any aspect of his experience is to inadvertently diminish what he has done for his Father's glory.

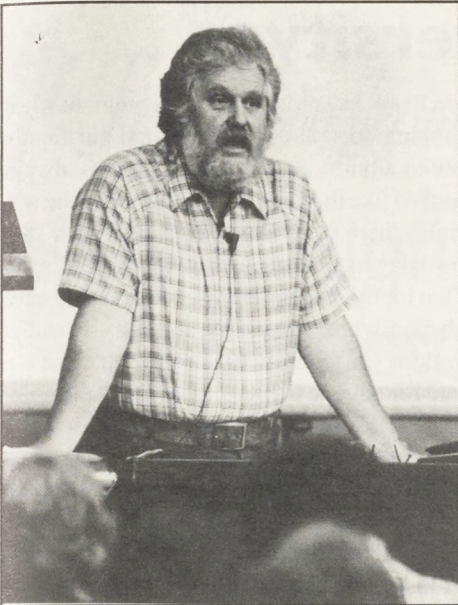
All of this is to say that if the gospel we preach does not include the declaration that Jesus heals along with that of his salvation and forgiveness, then we have failed to honor all Jesus endured for our benefit. For this man of sorrows, this suffering servant of God—it is by his stripes that we are healed. During his passion Jesus endured the betrayal of Judas, the agony of soul in Gethsemane, a public trial and humiliation, the weight of a cross on his battered flesh, pierced hands and feet, and finally the abandonment of his Father. When we preach the efficacy of Jesus' death and resurrection we do an injustice to his purposes and his sufferings if we do not also tell people and then pray with them not only for their salvation, but also for their healing.

The dilemma many face in regards to the issue of proclaiming either salvation or healing to someone in need is their own heart not being entirely convinced that God is truly willing and able to honor his word. Salvation seems easier to offer to a lost soul than does healing to a broken person. Perhaps this is because healing is a more immediately obvious event. Healing requires prayer and results—now. It is easier to promise future hope than provide for an immediate need. Yet relief from our present ailments was secured by the same events which provide for our future hope.

The problem arises when we presume the outcome of our preaching depends on our own efforts rather than on the faithfulness of God. Any uncertainty concerning God's faithfulness creates apprehension, and rather than speaking the truth to those who need to hear it we shrink back fearful of looking bad should our words fail and appear to be empty and in vain. Pride, manifest in our not wanting to appear foolish, keeps us from speaking and becoming a blessing to someone in need. Even though we may believe God heals people's bodies as well as saves their souls, the possibility of something not happening prohibits us from acting on behalf of others. Unsure of the faithfulness of God we ensure that people are not healed because we never pray for such an outcome.

Praying for people and seeing them healed in Jesus' name provide physical evidence that the Kingdom of God is now in our midst. This is the point where the unity of believers comes into play. Jesus is reported as saying that where two or three people are gathered in his name, he is in their midst. Likewise when two or three people agree together on something, it shall be done for them in his name. Unity—people gathering and agreeing together—seems to be an undervalued quality in regards to praying for the sick. This means agreement as conviction of the heart and not just a bare assent.

Healing, like our salvation, has already been purchased. Accepting this, it now becomes an issue of having unity expressed in love, and a willingness to believe God on behalf of others. We do this so that his name might be glorified and our lives made whole and blessed.



John Wimber during his teaching stay at Fuller in the '80s.

A Brief History Lesson

In the eighties Fuller Seminary flirted with "signs and wonders." The first course was introduced by C. Peter Wagner in 1982, and entitled "Signs, Wonders, and Church Growth." Teaching this course along with Wagner was a local charismatic pastor named John Wimber. The course stirred up controversy because it not only taught *about* the reality of signs and wonders, but also included sessions in which signs and wonders were attempted in class.

In 1987 the seminary released a statement clarifying its stances on the issues raised by the signs and wonders movement. There was certainly not unanimity among the faculty as to the place of the miraculous in a seminary setting. Should it be encouraged or held in check? This statement tried to find a middle ground, accepting signs and wonders as appropriate within a church setting, but inappropriate to the academic setting here at Fuller. Of concern to the writers of this statement was the fact that Fuller is a school that encompasses a wide spectrum of the Evangelicalism, not all of which view signs and wonders as a healthy emphasis for the church.

We e-mailed Fuller professors and asked them to respond to the legacy of John Wimber. The issues he raised, as the article by Ron Mariani demonstrates, are very much alive.

The above information has been summarized from George Marsden's book *Reforming Fundamentalism* (1987).

Discussing Wimber's Legacy

Dr. Richard Mouw, President of Fuller

Many of us can remember the days, in the not too distant past, when many evangelicals believed that New Testament "signs and wonders" were confined to the time of the original apostles. We have learned the important lesson that even in our own day we can expect to see marvelous manifestations of the biblical claim that "by his stripes we are healed." It is important also to be clear that there will be times when the power of the Cross will be displayed, not in miraculous healing, but in faithful suffering. John Wimber taught us much about the miraculous. But he also provided us with a strong example of a deep trust in God in the midst of pain and weakness. I would be pleased to know that Fuller Seminary has absorbed all of the lessons Wimber wanted to teach us!

Dr. Walter Hansen, SOT Professor

I think that the statement in the booklet, *Ministry and the Miraculous*, edited by Lewis Smedes (1987), is a balanced, biblical discussion on this issue. There may be a need to reopen the discussion again after twelve years have passed, but I don't think that we can improve the statement in that booklet. Two paragraphs on page 28-29 are often included in my lectures on the Gospels: "All this serves to remind us that the occurrence of 'signs and wonders'

invites us, not to unquestioning credulity, but very specifically to a critical examination in light of the will of God for his church. The ministry of the church must take care to insure that any public practice of healing does not cater to an immature expectation that the power of God's kingdom manifests itself primarily in temporary though miraculous relief of occasional sickness and pain. The minister of the gospel should major in the power that enables ordinary people to bear the cross and accept the burdens of suffering for the sake of doing God's will in a world that hungers for forgiveness, reconciliation, justice, peace, the feeding of hungry, and relief of the oppressed." That statement continues to be my response.

An SOT Professor

The problem with an emphasis on healing is not the legitimacy of the miraculous or the extent of God's power or even God's will to heal in this day and age: all of these I gladly affirm and have upon occasion witnessed. The issue as I see it is psychological manipulation, induction of guilt in those who do not experience healing, and persistent misrepresentation of evidence, as well as failure to distinguish in practice, and too often in theory, between impulses that come from the Lord and those that come from inflamed imagination or psychological need. My memory of the eighties is of divisiveness, confusion, and enormous guilt that was hard to acknowledge because to have

doubts or not to be healed was to admit that one was not truly spiritual. Whatever the stated intentions of teachers, these negative outcomes reliably occur. (Incidentally, note that we do not baptize or celebrate the Lord's Supper in class, either: not everything that is legitimate to the church's life is best carried out in the classroom.)

Dr. Russ Spittler, Provost and SOT Professor

John Wimber may have been too much too soon for Fuller. I think the three schools provide an unparalleled opportunity for the serious study and developed practice of healing in Christian ministry. The best way to combat extremes may be the cultivation of an effective theory and practice.

Dr. Hendrika Vande Kemp, SOP Professor

I do not think that we can teach healing as an academic enterprise, although there might be some among us who have special healing gifts. I believe that for the most part God works healing through natural agents: doctors, therapists, friends, teachers, etc. God uses a variety of healing channels, and we are all called to be ministers of grace. I personally have little faith in miraculous healing, and prefer to emphasize God's grace that sees us through pain, suffering, and loss.

A Clarion Call for Diversity

Continued from page 1

example of a proactive approach to some of the diversity issues facing Fuller. However, I have learned that the institution can not and should not do the work of diversity alone.

When I began working in higher education administration, a part of my job was to address diversity issues in admissions at a prestigious university. I soon discovered that the diversity issue was not simply that of "Black and White" or Black, Hispanic, Asian, Native American and White, gaining admissions into the university. The problem extended to what happens once they were at the university. The assumption of the administration was that students from various parts of the United States and the world, various cultures, religions and socio-economic backgrounds, would come together and "all get along." Of course that did not happen. Students clumped in their comfortable groups and wanted to know why "those" students always ate or studied together. Why don't "they" mix with "us" was a common concern among many of our diverse students. No matter how we tried—diversity training, open forums, diversity discussion groups in the residence halls (where all students were required to live)—nothing seemed to create this unity we had hope for.

The reason for our failure was not for lack of trying or for lack of genuine motivation and desire for our students to "get along." Nor was it the fault of the students. The fault lay with all of us as individuals—faculty, staff, administrators, and students. The fault lay with our expectations that an institution is responsible for resolving a problem that we as individuals do not attempt to fix, address or resolve in our personal lives.

It is said that the 10 o'clock hour on Sunday is the most segregated hour in America. Why is it that we come to an institution like Fuller and expect it to be diverse when our own lives are not diverse? Imagine the eighteen-year-old student raised in a family in which he only saw people like himself socializing at his parent's gatherings or attending a church that was homogeneous. Imagine now that this has been perpetuated generation after generation. Why would we expect that young men or women would suddenly show up at a college campus and befriend someone who does not look like them? The reality is that we have never learned how to interact and socialize with people who do not look like us.

There are no instruction books or "how to" books on diversifying our lives.

At Fuller it is also important for us to imagine the international student who is coming from a nation that is homogeneous. Suddenly she is here in the United States with its amalgamation of peoples. What in her rearing has taught her to befriend people who do not look like her?

I have asked the question over and over again, and I will ask it here. I ask each individual to look at their life, past and present. What did your birthday parties look like, who did your mom and dad have over for dinner, who do you socialize with now, how diverse is your personal life? This is the crux of the diversity issue for me. I was fortunate to grow up in a family that traveled the world. I was fortunate to have a family that cherished other cultures and required that we learn the language and culture of each country in which

we lived. My mother used to comment when looking back at our life through our family photo album: "your birthday parties always looked like the United Nations." And she was right; there were all types of kids with silly birthday hats sitting around the table. I thank God for those experiences, because they have shaped who I am today and why I readily seek to get to know the "other." It's not too late for anyone to break away from the unintentional history of separatism. But it is our individual responsibility to do so. We should not demand that the institution do something that we ourselves have not attempted to do. Because the fact of the matter is, the institutions may not know how to do it, just as that eighteen-year-old freshman did not know how to truly know the other when expected to do so on a college campus.

There are no instruction books or "how to" books on diversifying our lives. Our nature is to be with people with whom we have much in common. Yet the commonality does not have to begin and/or end with race, ethnicity, gender, or physical ability. Just as beautiful threads can be woven together to form a tapestry, we can enrich our lives through the addition of "beautiful threads" through the diversity of people involved in our personal lives.

Look in the mirror and read Genesis 1:26. Do you see God in the mirror as you read that passage? We are all created in the likeness and image of God. We, the "beautiful threads" of God, are called to be woven together, creating a most glorious tapestry.

Read Genesis 1:26 again, looking in the mirror. When you go out into the world carry the image of the whole world of God in your mirror and begin to weave your tapestry—deliberately, purposefully and intentionally.

Heart Repentance

Continued from page 3

It is time to wake up and realize that the pressure to be "socially relevant" and "politically appropriate" have so diluted our witness that we deserve the mockery of the world. We have no hope for them since we'd rather give them a message that makes them happy rather than convicted. It is time to leave behind the justice agenda imposed on us by the media and realize that it is eternal justice that has been entrusted to us. Not the right to be gay, but

the right to be with Jesus Christ was denied to Matthew Shepard.

These are some of the reasons why I will not share in the guilt in which I have been invited to participate. I grieve for those four lives broken to pieces because of the lack of the love of God and for the lost soul of the young man killed. But repentance should not be a cheap indulgence aimed at friendship with those who want their sin to be left unquestioned and unchallenged.

"Do not fear those who can kill the body but cannot kill the soul. Rather, fear the One who can destroy both body and soul in hell" (Matt. 10:28). Do we as Christians believe these words of the Lord? If we do, how could this have changed the fate of Shepard and his killers? Why didn't it? Let us search our hearts again and offer true repentance to God whose mercy heals now and forever.

F FOR YOUR Y INFORMATION I

First Presbyterian Church

Senior High Youth Director (Intern) **Needed**

Come be a part of a Christ-centered, Biblically-based, Holy Spirit empowered congregation!

20 hours week;
\$10 - \$13/hour
(depending upon
experience).

Only 18 miles from the Fuller
Campus!

For more information, call
Kathy at: (626) 332-6251

or

E-mail at:
thmessinger@msn.com

or

Fax: (626) 332-0261

310 North Second Avenue
Covina, CA 91723

CAMPUS EVENTS

UMC Ministry Interview

Friday, 1/15

Marvin Vos, the District Superintendent of the Rocky Mountain Annual Conference of the United Methodist Church (Colorado, Utah, and half of Wyoming) will be on campus Friday morning, January 15, to speak with and interview students interested in pastoral ministry in their conference and the adjoining one (Montana and the other half of Wyoming). There will be a time for general interaction from 9—10 a.m. in Room 12 (Field Education Offices) of Carnell Hall, followed by one-hour slots to meet more individually with Rev. Vos. Sign-ups in first floor in Carnell Hall by January 13.

ANNOUNCEMENTS

ASC Women's (and Men's) Concerns

Thursday, 1/14 @ noon-2 p.m.

Men and women at Fuller, are you interested in gender issues on campus? Would you like to join us in advocating the needs of female students in areas such as mentoring, curriculum and inclusive language? If so, call (626) 584-5215 to reserve your spot at our upcoming luncheon.

Women's Retreat

Registration due Tuesday, 1/19

Fuller wives, alumnae, female staff, and students, come prepare to share laughter, discussion on growing up female, meal making, outdoor adventure, prayer, and praise on Jan. 29-30, 1999. You can pick up a registration form from a kiosk or bulletin board. For more information, call (626) 584-5215.

Students with Disabilities

If you are a student with a physical, mental, or learning disability, you may be eligible for specific academic accommodations in your classes. For more information, call Randy Parks in the Office of Student Services at (626) 584-5435.

Epworth Christian Preschool

A Childcare Subsidy is offered for qualified Fuller students whose children attend Epworth Christian Pre-School at the First United Methodist Church on Oakland and Colorado in Pasadena. Applications are available in the Office of Student Services. For more information, call (626) 584-5435 and ask for Randy Parks.

Low Fee Individual Psychotherapy

The School of Psychology is offering 10 sessions of individual psychotherapy for \$50 beginning in February. Therapists are first-year students enrolled in the Ph.D or Psy.D. program in clinical psychology. The psychotherapy is appropriate for those experiencing anxiety, depression, relationship difficulties, life change adjustments, and desiring personal growth. For more information, call Fuller Psychological and Family Services at (626) 584-5555.

S.U.P.P.O.R.T.

All student wives are invited to the S.U.P.P.O.R.T. Bible Study and Fellowship class held every Wednesday from 9:15—11:30 a.m. at the Pasadena Presbyterian Church on the corner of Colorado and Madison Ave., 3rd floor. Child care is provided. For more information, call Laura McKown at (626) 584-6772.

This section of the SEMI is for the announcement of events or services not directly offered by a Fuller office or organization. For information about rates, contact the SEMI at (626)584-5430. Note: Each person is responsible for checking on the quality and type of service before contracting or using it. The SEMI and Office of Student Services do not personally recommend or guarantee any of the services listed.

JOBS

Love children? Child care needed for two children ages 11 and 7, generally 3—7 p.m., flexibility a plus. Car and DL required. Pick up after school, homework supervision, transport to after-school activities, light meal preparation. Call Scarlett after 7 p.m. at (626) 791-1560.

Youth leader sought: Small evangelical Lutheran Church in downtown Pasadena seeks youth leader, approx. 10 hrs/week, with middle and high school ages. Lutheran affiliation not essential. Responsibilities include shepherding young people, teaching, mentoring toward leadership and ministry. \$500/mo. Schedule is flexible and negotiable. Call Pastor Steve at Immanuel Lutheran (626)796-8526.

Typists needed: The Office of Student Services has immediate openings for assistance with typing student papers. Applications are available in the OSS. Fast and accurate typing skills are necessary, as well as the ability to work with others. For more information, call Randy Parks at (626) 584-5435.

Got a gift of gab? Call us! (795-4814) We may have a position for you! Motivated, positive, talkative? You may love this job talking to churches across the country. Pays great—part time—helping others.

SERVICES

Getting engaged? Or just want a reliable jeweler? Many Fuller students have come to us and it has been a privilege to help them. We do not sell to the general public. Walter Zimmer Co., wholesale manufacturing jewelers with 82 years experience. Call (213) 622-4510 for hours, days open, and directions. Ask for Mel or Ken Zimmer. (Mel is a member of Glendale Presbyterian Church and active in the healing ministry.

Auto Repair: Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd., Pasadena. (626) 798-4064. Call for appointment.

Christians need cars too! SIDCO Auto Brokers serves Christian Colleges, Missions, Staff/Students/Alumni. This is our 12th year serving the Christian community only. Fuller hotline (909) 949-2778 or 1-800-429-KARS. "A good name is chosen rather than riches." Proverbs 22:1

Women with Endometriosis needed for research study! I am conducting a study on the use of biofeedback for treating pain associated with endometriosis. If you have been diagnosed with endometriosis and suffer from dysmenorrhea and/or chronic pelvic pain, and would like more information on this study, please contact Rebecca Hawkins, M.A., at (626) 358-0155.

Research Problems Solved

Experienced computer programmer/statistician/researcher (18 years) has worked on hundreds of research projects and will help you develop a "survivable" research proposal, create a survey and/or quickly analyze your data. Results explained in plain English without using math! Assistance available for creating statistical tables and writing up report. Teaches graduate research courses at LMU. Solving problems in complicated and confusing theses/dissertations are a specialty. Provides easy preparation for dissertation final orals defense. Satisfaction guaranteed or you pay nothing! Fuller Community discounts.

Call today for free telephone consultation and ask for the free brochure "Thirty Considerations for Survey Research." Fuller Psychology Ph.D. Intern. Research Unlimited, Inc. 1-800-306-0400. Visa/Mastercard accepted.

Announcing

**JONI
EARECKSON
TADA**

"The Whole
Gospel for the
Whole Body of
Christ"

Friday, Feb. 5
10 a.m.

Travis
Auditorium

Watch for more
info in the next
SEMI

Introducing POSITIVE IMAGE PHOTOLAB



A UNIQUE FULL SERVICE LAB
OFFERING PREMIUM QUALITY

one hour color prints
custom b & w and color enlargements
historic photograph restoration
duplicate slide and copy negatives
photographer available
artbooks & frames
pick-up and delivery available
10% off for the Fuller community

626-796-7936

FIFI SULAIMAN • MICHAEL RUSCETTA • TAVO OLMOS
1030 EAST GREEN STREET NO.1 PASADENA 91106

Parish Pulpit Fellowship Award

Applications are now invited for the 1999 Parish Pulpit Fellowship Award. The objective of the Fellowship is to offer graduating students with outstanding preaching gifts and a commitment to parish pulpit ministry an opportunity for broadening their experiences through travel and study to enhance their homiletic skills. Two fellowships will be available for graduating students. Recipients will be expected to travel overseas during the 1999-2000 academic year and will be required to complete at least two full semesters at a theological school of their choice outside the United States. Further information and application forms are available at the Theology Dean's Office (626) 584-5300 or e-mail <theology@fuller.edu>. Deadline for application is February 24, 1999.

SOUND ON THE ROCK

Specializing in Dee Jay Entertainment



Music For
All Occasions
• Wedding Receptions
• Anniversaries
• Birthdays / Parties
• Special Occasions
• Special Events

High Quality - Low Rates

Established in 1983

STEVEN B. SHERMAN
(949) 733-3363 voice
(949) 509-6816 pager